1: Spier E-4,5 (1925-1926) 1930
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821
823 The Klamath notion is that they name their directions from the winds. This seems unusual until we realize that this is the habit of the peoples to the north, e.g., the Wishram by my own information. It is also intelligible from the rôle played by personified winds throughout this area, Shasta to Puget sound. Seven of the eight compass points are named, omitting northeast, from which quarter there is probably no wind.

lopi'tal, east.
ye'watąl, southeast.
mo'atal, south.
ḳopa'stiskäni, southwest.
tzka'lamdal, west.
tcöki'nksdal, northwest (*cf.* tcökka, service berry region, lying to the southwest of Crater lake).
ya'möksda, north.

This is the order in which my informant, Nancy Phillips, gave the directions. She did not offer zenith and nadir, and, on direct questioning, held that these were not directions.

The numerals are as follows:

• 802
1, naa.
2, lap.
3, nsda'a.
4, wuni'p.
5, tu'nip.
6, nö'tuksöpt.
7, la'pksöpt.
8, da'nksöpt.
9, nötskä'čka.
10, te'čwûnip.
11, na'sial' g.
12, la'pial' g.
13, nsda'sial' g.
14, wuni'pial' g.
15, tu'nipial' g.
16, nö'tuksöptial' g.
17, la'pksötial' g.
18, da'nksöptial' g.
19, nötskä'čksial' g.
20, la'pûni te'čwûnip.
21, la'pûni te'čwûnip pe'čnaa.[419]
26, la'pûni te'čwûnip pe'čnötuksö'pt.
30, nsdani' te'čwûnip.
40, wûnipni te'čwûnip.
47, wûnipni te'čwûnip pe'čn lapksö'pt.
50, tunipni te'čwûnip.

[419] By analogy with twenty-six, forty-seven, etc., this looks as though the word for one should be suffixed, but the form given is consistent with one hundred and one.

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60, nŏtsksŏpt dŏ'nkni te'ĕwŭnlp.
70, la'pksŏpt dŏ'nkni te'ĕwŭnlp.
80, da'nksŏpt dŏ'nkni te'ĕwŭnlp.
90, nŏtskă'ĕks dŏ'nkni te'ĕwŭnlp.
98, nŏtskă'ĕks dŏ'nkni te'ĕwŭnlp pe'ĕs da'nksŏpt.
100, te'ĕwŭnlpni te'ĕwŭnlp.
101, te'ĕwŭnlpni te'ĕwŭnlp pe'ĕnas.

The numbers eleven to nineteen are abbreviated forms, the full form for sixteen, for instance, is nŏ'tksŏptial'ᴇ ha te'ĕwŭnlp ŏnt.

Even without extended etymological analysis, which I am not prepared to make, the basis of this numeration is transparent. One to six, nine, and ten are individual stems; seven is based on two, and eight on three. This suggests a quinary and decimal basis. From twenty up the basic count is by tens. Intermediate integers are so many tens plus the units, as in English. The exception is such an integer as twenty-one which looks like "two tens plus." Why the form for sixty and above differs from the lower round numbers, I do not know.

These numbers are used in counting all classes of objects. Gatschet remarks that classifiers "are appended to the numeral to indicate the shape or exterior of the objects counted."[411] The only other number I found was a score, the ten fingers and toes together, na'sat. There are no similar collective terms for the fingers of one hand or of both. Only a circumlocution can be used, like lugawa'wals, the fingers, or pĕtcŏ'mnɛlugawa'wals, the toes all together (pĕtc is foot). Ordinarily the ordinal numbers are not used in counting the fingers; one does not usually say one finger, but specifies it by name. The toes are enumerated like the fingers.[412]

822

The following list of colors was recorded:

tŏktŏ'kli, red.
tlo'tlalwi, green.
mĕtemĕ'teli, blue.
spa'lpteli, yellow.
kŏp'kauli' brown.
bŏ'ebŏeli, black.
ba'lbali, white.
ge'lŏpei, gray (English, gray ?), means dirty.

[177]

My informant said that the word for blue was in use before the coming of the whites; she denied that there was a single word for blue-green. This implies that the familiar blue-green confusion was lacking here. I did not test any of these people for their color sense with color-wools.

[411] 1:523.

[412] For the finger names, see the list of months above.

1: Spier E-4,5 (1925-1926) 1930
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171 *
105
[301]
[854]
[524]
[276]
[534]
[802] •
[801]
[805]
[726]
[727]
[764]

	Klamath form	*Links with:*
Dentalium shells	Ornament	Ultimate source, coasts of Washington and British Columbia.
Cradles	Sitting	N.W. and N. central California.
	Board	N. Basin, Plateau.
Games	Beaver teeth dice	Oregon, Washington, British Columbia.
	Four stick	N.E., central, and S. California (and elsewhere?).
	Hand game	Some central Californians, Basin, S. Northwest Coast, Plateau, Plains.
	Modified hoop-pole	Minor game of coast from Alaska to Oregon (not N.W. California).
	Ring-and-pin; rush ball	Modoc?, Wishram.
Pipes	Spherical; discoidal	S. Plateau (Nez Percé to Okanagon).
	Angular	Wasco, Wishram, Middle Columbia, Nez Percé (links with Plains calumet?).
Musical instruments	Hand drum	Recent in Plateau; Basin, Plains, (Northwest Coast?).
	Deerhoof rattle in girls' rites	N. California.
	Notched rasp	Plateau, Basin, Southwest, Plains.
	Clap stick	N. and central California.
	Open flute	California, Southwest; Takelma, Nez Percé (and probably general in the west).
Numerals	Finger names	Takelma.
Ritual number	Five	S. Northwest Coast, Washington, Oregon, California S. to Sinkyone and Northern Maidu, Basin.
Calendar	Numerical names	N.W. California, Fraser R., N. Northwest Coast.
Scalping	Whole scalp	California, W. Southwest, Wishram (no scalping in N.W. California E. to Shasta, and Northwest Coast).
Head trophy	Unusual	California, Northwest Coast.
Scalp dance		General (except N. W. California) (over head trophies on Northwest Coast).
War dance	With notched rattle	Upland Takelma?, Wasco, Wishram, Nez Percé; without rattle, Chinook, N.W. California.
Disposal of dead	Cremation	Modoc; some cremation in N.E. California; central California; formerly in E. Washington; N. Plateau.

2: Voegelin E-5 (1936) 1942 NR10 Klamath NR10 Klamath Marsh

	K1	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
KNOWLEDGE AND BELIEFS																
Counting, Calendar, Directions																
Counting																
4416. Finger count for months	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	- 802
4417. Finger count for objects	+	+	+	-	+	+	+	+	+	+	+	+	+	+	.	+ 805
4418. Begin counting on thumb	+	-	+	-	-	+	-	+	-	+	+	+	-	-	.	+
4419. Begin count on 4th finger	-	+	+	.	+	-	+	+	+		-	-	+	+	.	-
4420. End on 4th finger of other hand	-	+	+	.	+	-	+	+	+		-	-	+	+	.	-
4421. Count on toes	-	-	-	-	+	-	-	-	-	-	-	+	+	-	-	+
4422. Mnemonic devices	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4423. Knotted string for measuring time intervals	-	-	-	-	•+	+	+	-	-	-	+	+	+	+	+	+ [211]
4424. Knotted string for messages	-	-	-	•-	+	+	+	-	-	-	+	+	+	+	+	+
4425. Stick for 1, 5, 10, 100 objects	-	-	-	-	+	-	+	-	+	+	-	+	-	-	-	-
4426. Stick counters used in games	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4427. Rocks to count objects	-		.						+	+	-	-	+	-	-	-
4428. Marks on house to measure time intervals	+	-	+					+	-	-	-	(+)	+	-	.	-
4429. Scratch on ground for 10 and 100	+	+	.	+	+	+	+	-	-	-	-	.	-	-	.	-
4430. Stick poker burned to mark month's duration													+	-	•-	-
4431. Sack with berries in it	-		-				+	-	-	-	-	-	-	-	-	-
Calendar																
‡4432. Number of seasons	4	4	4	4	5	(3)	4	4	4	4	4	3	4	2	4	4 805
o4433. Number of names for moons	10	.	.	10	10	12	10	14	7	7	4	-	12	.	.	.
4434. Names descriptive	-	-	+	+	+	+	+	+	+	+	+	-	+	.	.	.
4435. Finger names	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4436. Winter solstice observed	+	+	+	•+	+	•+	+	+	-	-	+	+	+	+	+	+
4437. Calendar begins winter solstice	•+	+	.	•+	(+)	(+)	(+)	-	-	-	-	.	(+)	.	+	-
4438. Summer month counted	+	.	+	+	(+)	+	+	+	-	-	-	.	+	.	.	+
4439. Month begins on new moon	+	+	.	+	+	+	+	+	+	+	+	+	+	+	-	+
4439a. Stars as month markers	•+	-	.	•+	-	.	•+	+	+	-	+	.	.	.	-	-
4440. Month record kept	+	+	+	+	-	+	+	+	+	+	+	+	+	+	•+	+
4441. Sticks put away													.	+	-	-
4442. Stones put in sack	-	.	.	-	-	-	-	-	•-	-	-	-	(+)	-	-	-
4442a. Knots tied in string		.	.			+	-	-	-	-	-	(+)	-	-	-	-
4443. Old man keeps record	+	+	+	+	-	+	+	+	+	+	+	+	+	+	+	-
4444. By memory only	+	+	+	+	-	-	+	+	-	+	+	(-)	(-)	-	-	-
4445. Old people argue which month	+	+	+	+	+	+	+	+	+	+	-	-	+	.	+	•- [578]
4446. Fisticuffs	+	+	-	-	-	+	-	-	+	+	-	-	.	.	+	+
4447. Solstices observed by marks or shadow	+	+	+	+	+	•+	+	+	•+	•+	+	+	+	+	+	+
4448. Summer solstice	+	+	-	+	.	•+			•+	+	+	+	+	.	+	
4449. Winter solstice	+	+	+	+	+	•+			+	+	+	+	+	+	+	
4450. In sweat house	-	.	•+	•+	-	•+	+	-	-	-	-	+	-	.	.	.
4451. Trees or mountains	+	+	+	•+	+	•+	+	+	+	+	+	+	+	+	+	+
4452. Sunrise and sunset	+	+	-			-	-	+	+	+	-	+	+	+	-	•+
4453. Sunrise only	-	-	+			+	+	-	-	-	+	-	-	-	+	-
4454. Sun's monthly position observed	+	+	+	+	.	+	+	+	-	•-	+	+	.	.	.	+
4455. Marks on shadows from trees, mountains	+	.	-	+	.	+	+	+	-	-	+	+	.	.	.	+
4456. Marks in sweat house	-	-	+	+	-	-	-	-	-	-	-	+	.	.	.	-
4457. Daily sunrise, sunset observed	+		-	+					•+	+	-	+	.	.	-	+

764 tings hidden in woods. Mutilations: scratching soon after death; finger amputation. Sacrifice of relatives. Widow pays parents-in-law before eating. Mourner pays to waive taboos. Taboos laid on community: boat travel stopped for ... days; offender pays mourners. Name taboo for ... months; until mourning ceremony; change name at death of namesake. Deerskin dance, Jump dance
765 taboo for ... days. Mourning ceremony.--Family mourning ceremony: fixed number of days after death; mourners washed; ceremony removes meat taboo only. Group mourning ceremony: held for prominent persons only; warriors only; spring only; summer only. Other tribes invited; loans by mourners; given under flat shade; fence and flat shade. Dance inside structure, in open; center pole. Formal seating allotments. Professional performers. Images made by another tribe; some burnt; given to individuals, to visiting tribes only, given irrespective of tribe, to performers only; images thrown to crowd. Offerings put in hut, hole; single stationary pole for all offerings. Sham battle. Everyone in tribe washed; mourners only washed. Post-washing activities: dancing; eagle sacrifice.

KNOWLEDGE AND BELIEFS

Counting, Calendar, Directions

802 Counting.--Count with twigs between fingers. Beads over rod for messages; as calendar. Stick
805 mat for messages. Calendar.--Numeral names for months; 2-solstice calendar. Months recorded on sticks. Charcoal marks inside house for month record.

Therapeutic Knowledge and Beliefs

75 Herb doctoring: knowledge purchased from older person; doctor sings or dances; doctor employs assistant.

Beliefs Concerning Natural Phenomena

821 Cosmography: world a person, tree, animal; multiple heavens. Sun and moon: sun an animal; moon an animal; figure in moon coyote, dog, river. New moon: children have hair cut, dance. Eclipses: any bird, condor, blue jay, bug, coyote, puma, raccoon, gopher, rattlesnake eating sun or moon; moon's husband lying on her; coyote's tail in front of; condor in front of sun, moon. At eclipse strike plank or canoe; hold raccoon skin on stick; men go to woods or mountains to make medicine; turn vessels over; throw out food, turn over canoe. Falling stars: explained as stars wanting to change place; stars dead man's eyes. Milky Way: is dust from running animals, birds, elk, deer, mountain sheep, bear, frog, prairie falcon, ducks, snakes;

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

802 The numeration system of a people is a relic of a remote age, and
171 therefore of importance for tracing the ancient connections of tribes. The quinary system is the most frequent counting method in America, and often combines with the vigesimal. The pure quinary system prevails in Ara, in the Chimaríko, Yuki, and in the Shasti-Pit River family, in Sahaptin and Wayíletpu, and it is also the system found in Klamath. Curiously enough, the Maidu Indians count by fifteens, and the decimal system forms the basis
[801] of the Wintún, Mutsun, and Selish dialects. The mystic or "sacred" number occurring hundreds of times in mythologic stories is *five* among all the Oregonian tribes.

197 To sum up the result of the above linguistic inquiry, it may be stated that our present knowledge does not allow us to connect the Klamath language genealogically with any of the other languages compared, but *that it stands as a linguistic family for itself.* It has adopted elements from the tongues spoken in its neighborhood; and a common element, chiefly pronominal, underlies several of these and the American languages in general.

THE HISTORIC PERIOD.

Ἐκ δὲ τοῦ καὶ πιστὰ πάντα κἀπίελπτα γίγνεται.

174 On account of the superstition previously alluded to, the traditional
175 historic lore which forms so attractive a feature in the unwritten literature of
127 the nations east of the Rocky Mountains and of Mexico is wanting entirely among the Mák̲laks, and we have to rely upon the meager reports of travelers and Government agents for accounts of the condition of the tribes in the earlier part of this century. Such notices of historic events are as follows:

000 According to a tradition recorded by Stephen Powers, an epidemic of small-pox broke out among the Modoc Indians in 1847, by which one hundred and fifty individuals perished.

The earliest historic conflict which can be ascertained with some chronological accuracy is the massacre of eighteen immigrants to Oregon by individuals of the Modoc tribe, and Ben Wright's massacre, consequent upon that bloody deed. The massacre of the immigrants occurred at a place on Tule or Rhett Lake, since called Bloody Point. Undoubtedly this was only